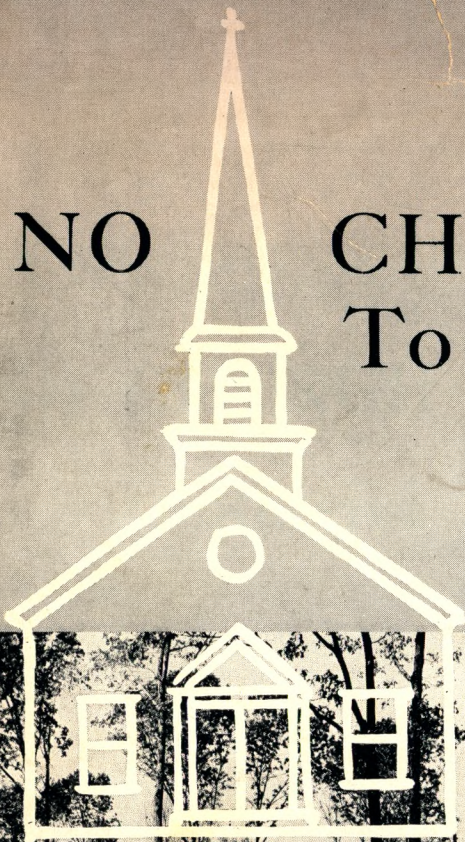


NO CHURCH To Receive Them



NO CHURCH

to Receive Them

THE EPISCOPAL CHURCH draws temporal strength from each parish in every part of the land. Its ability to carry forward God's will is measured in terms of the number of communicants who carry the message of the Church into their daily lives.

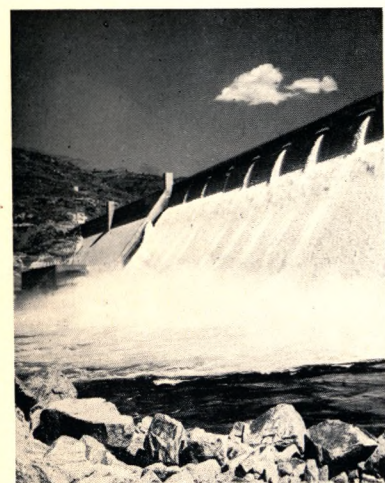
The strength of the Church is diminished by each needed parish church which cannot be built; it becomes less for each person who can find no house in which to worship.

It is well for us to worry about those who will not come to church, but we should not forget the tragedy of those who are eager to come but can find no church to receive them.

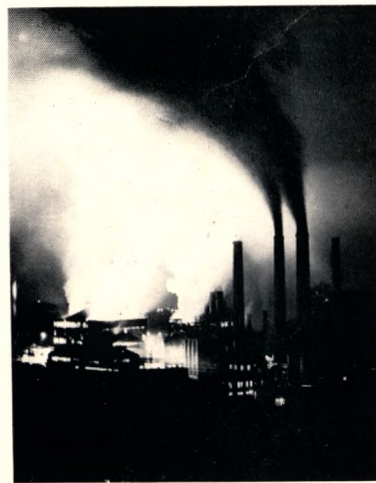
THE CHURCHLESS COMMUNITY



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THE DESERTED CHURCH, left empty when its congregation moved away, is a melancholy part of our American landscape. However, there is much more cause to be concerned about the church which has not yet been built in a youthful, growing community.

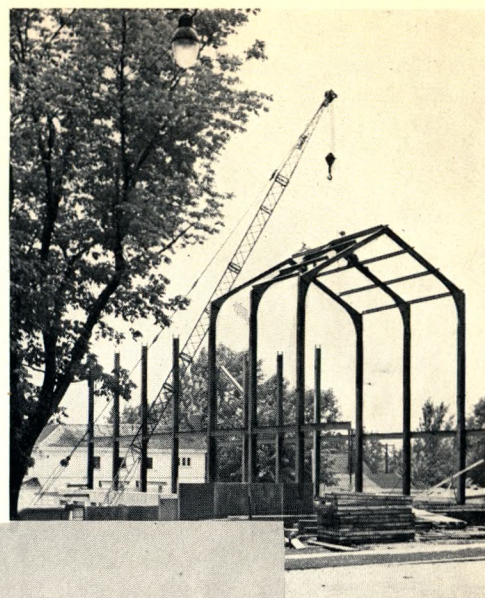
Some communities expand as new industries move in; giant atomic installations give birth to new towns; empty lands in the West become the homes of thousands when irrigation projects bring life-giving water to the desert. Suburbs spring up in a few months where there had been woodland; sleepy villages explode into boomtowns; completely new communities rise on cornfields or pasture land.

The life of America is dynamic and our people have been migrating since the first settler turned westward. The Indian frontier has long since vanished, but there are always new frontiers of opportunity urging people to leave familiar surroundings and move onward to where the job of building America needs new hands and optimistic vision.

But those who follow opportunity often find that their new community has not had time nor money to build churches to welcome them. Most of these migrants are young. Their means are limited, their new homes are often heavily mortgaged, and they are starting to raise families. They are eager and willing to support a church but building a new one unaided is beyond their means. And so they must worship in makeshift quarters where there is seldom room for all. Sunday School for their children must be forgotten or conducted under difficulties.

The young community may be electric with the energy of growth but the most important part of its life is missing.

THERE IS A NEED— AND AN ANSWER



George R. Hoxie



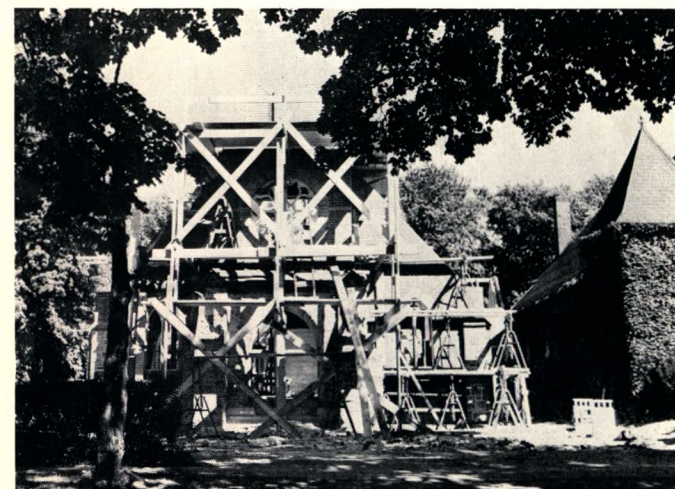
WE cannot permit these churchless communities to go by default as our communicants drift away to churches of more far-seeing denominations or forego church-going entirely.

New churches must be built and existing ones enlarged. But help must come from the outside. Not as a gift; that kind of aid is neither needed nor wanted. There is another way which has already proved its worth.

The Episcopal Church Foundation has established a Revolving Loan Fund to promote church-building in communities where population increase has created a critical need. The National Council of the Episcopal Church has a similar fund which is now in its second year of operation. Both are used to make interest-free loans for church building.

Unhappily, only the most desperate needs can be taken care of. The Foundation's fund is new and still modest in size. Furthermore, that of the National Council will eventually cease to exist; it is a temporary use of money originally appropriated for use in China and will revert to that use when China again joins the society of civilized nations.

In spite of these difficulties, the two funds have already had a deep impact on the Church in many parts of the country. The accomplishments already made point the way to what foresight and generosity can make possible in the future.



ST. MATTHEWS BUILDS A CHURCH

OUR CHURCH is no newcomer to the community of St. Matthews in Kentucky. St. Matthews, in fact, took its name from a pioneer Episcopal church which was built there well over a century ago. But, as in many rural areas, the church declined and was finally abandoned around the turn of the century.

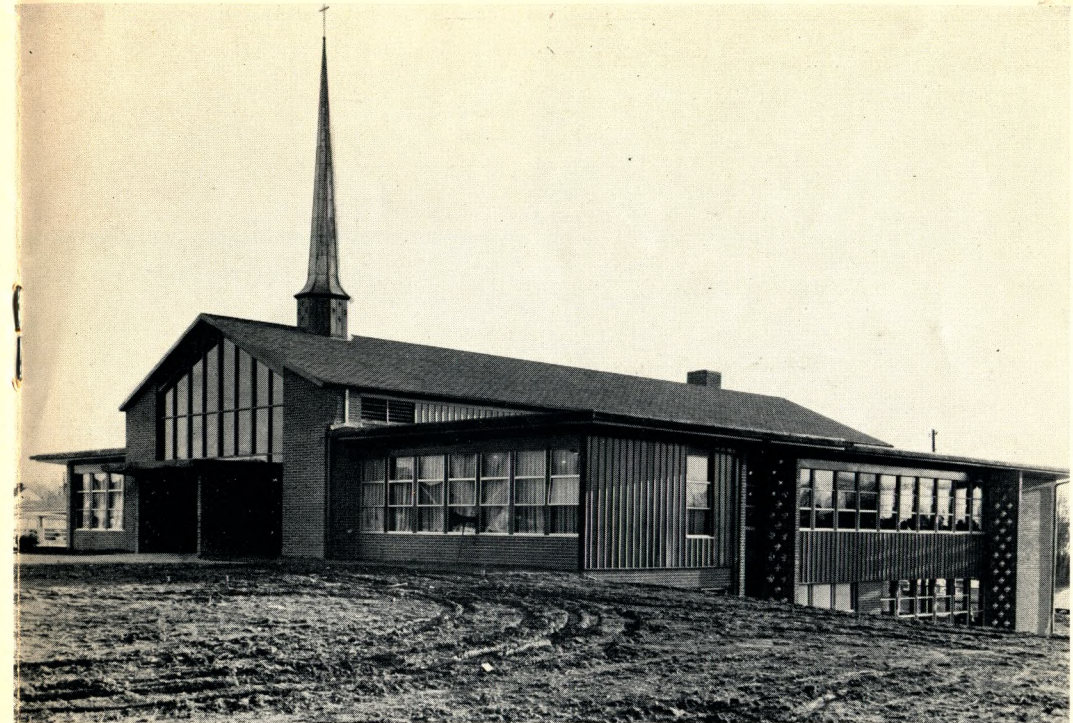
After the last war nearby Louisville began a phenomenal growth and sleepy St. Matthews became a new suburb of its big neighbor, its population tripled in five years. Episcopalians among the newcomers found themselves churchless until a mission was established for them in 1948. It provided a meeting place but the congregation was large and facilities far from adequate; services and Sunday School were held in space made available by a women's club.

In January of 1951 the parish, through its diocese, applied for and received a loan of \$30,000 from the National Council. It was the encouragement the congregation needed. An enthusiastic campaign brought \$72,000 in pledges, most of them already paid up. One man, not even a resident of St. Matthews, heard of the loan and was inspired to make a personal, interest-free loan for \$45,000.

In February of this year St. Matthew's parish dedicated its new church, and has gone ahead to plan further building to meet all needs of a growing congregation in a community which is expected to double again in size in the next ten years.



This Sunday School class in a kitchen was one of the reasons a new church was needed.



Others praise the architecture of the new church but the congregation is proudest of the fact that their own enthusiasm built it.

At dedication services St. Matthews Episcopalians worshipped in their own church for the first time in half a century.



A PARISH HOUSE UNITES A CONGREGATION



Shabby and outgrown, the old parish house contributed little to church life.



The present parish house, roomy and well-built, provides everything needed for a center of parish activities.

ST. PAUL'S Episcopal Church in New Albany, Indiana, is a handsome Gothic structure, built when the district was a semi-rural one of big, prosperous homes on spacious grounds. But the adjoining parish house was another matter, a small building crowded against the church on a narrow strip of ground.

New Albany has changed in recent years. The population has swelled as new industries have moved in, and many small homes now replace the big houses. The parish house was not only outgrown, but age and decay had turned it into a decrepit potential firetrap. Sunday School classes overflowed into the church and even crowded into the kitchen and other unsuitable space. Church functions were poorly attended because many members avoided the depressing atmosphere of the old building.

The cost of a new structure was beyond the means of the congregation, but two years ago one of New Albany's remaining mansions was put up for sale. The price was low and the property adjoined the church. The parish immediately applied through its diocese for a \$10,000 loan to cover half the cost and the congregation, grown suddenly enthusiastic, quickly raised the rest.

Today the parish house is the envy of other New Albany churches. The well-built mansion has more than enough room for Sunday School, dinners, women's groups, scout meetings, and all the other activities of an alert parish. Attendance at meetings and church functions jumped. People who had known each other only by sight met for the first time and became friends. Infrequent church-goers have been drawn back into the life of the church. A dutiful congregation has been transformed into a devoted one.



Sunday School classes meet in a reverent atmosphere that never existed under the former crowded conditions.



A young people's choir, now a regular part of Sunday School, is one of the bonuses of having plenty of room.

AMONG LONG ISLAND'S MILLIONS



The church at Lake Success was in use before it was completed—even before the steeple had been erected.

THE GROWTH of the western third of Long Island is a national phenomenon. Here are located the sprawling New York City boroughs of Brooklyn and Queens, and beyond them an ever-spreading sea of housing developments, mile after mile, where today's woodland or potato field becomes another row of houses tomorrow.

While each diocese is responsible for the normal needs of its members, the situation on Long Island—and in any mushrooming area—is not normal. Most new residents come from other dioceses in many parts of the country and some of the responsibility for providing churches for them should extend outside the areas where they settle.

A loan of \$75,000 was given to the Diocese of Long Island to meet the most pressing needs. Part went to the new community of Lake Success where there was no Episcopal Church; today the new Church of St. James and St. Philip serves Lake Success and two nearby communities. Another part of the loan built the Church of St. Margaret at Fresh Meadows where thousands of people live on what had been empty land a few years before.

A growing congregation at Elmhurst could no longer crowd into the converted house they used for services; now there is a church big enough for all. St. Andrew's at Oceanside had been a mission church for years until the influx of new residents made

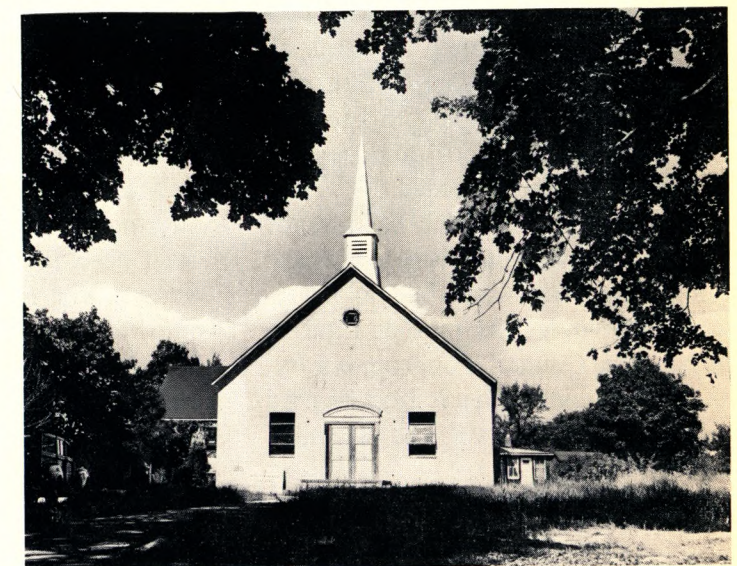
it completely inadequate; the new St. Andrew's is now self-supporting and contributing to the national work of the Church.

These and other projects have taken off some of the pressure. However, continuing growth is a warning that the need will not lessen soon and that other communities will need help to get their own churches started.

Full pews indicate an active congregation; this Elmhurst parish was strengthened when a real church replaced makeshift quarters.



The simple, dignified church at Oceanside typifies the aim in all building, to get as much as possible for the money.



TO HELP THEM HELP THEMSELVES

STORIES like those on the preceding pages are dramatic and heartwarming. But these are not isolated cases; they can be matched wherever help has been given.

Loans totalling \$1,500,000 have stimulated building estimated to be worth more than \$5,000,000. This represents an impressive number of new churches. And already the first installment to be repaid has been loaned out

again, to set off another train of building. Most of this construction—some already completed, some still under way—would still be only a remote and wistful dream in the hearts of many congregations if they had not received this boost. More important, many now worshipping in new churches might otherwise be spending their Sunday mornings at home or in churches of other denominations.

HERE IS HOW THE REVOLVING FUND WORKS:

Loans are granted only for building in areas where great population growth has created a critical need.

Loans are interest-free and are repaid in annual installments over a period of ten years.

Although loans are for use in definite parishes, they are made to the diocese which assumes the obligation of seeing that they are paid back.

Part of the funds needed for building

must be supplied by the diocese and the parish, a wise provision to insure that the congregation has enthusiasm and the willingness to work to solve its problem.

The first annual installment on loans made more than a year ago has been repaid without a single default. This is the best kind of proof that our churchless people desire only to be helped to help themselves.

YOUR GIFT TO GENERATIONS TO COME

NO BETTER WAY could be found for a member of our Church to justify all that he has received from God than to use this means of helping to keep the Church strong, vigorous, and capable of acting where it is needed.

For every parish which has already been granted assistance there are several which have asked—and had to be refused. Moreover, the present fund of the National Council is only temporary; the day will come when it must be used for work in China as it was originally

authorized. The need for generous backing of the Episcopal Church Foundation's Revolving Loan Fund, while acute today, will become increasingly critical in the future.

Many, wishing to help their Church in a productive way, will find their answer here. Such a gift will produce results lasting long past the life span of anyone now living. The churches which it will build today will still be serving generations of communicants into the next century. And the original gift will

not be used up; it will be loaned out again and again to help erect churches for decades to come.

Send your contribution, with a note saying that it is designated for use in the Revolving Loan Fund, to:

THE EPISCOPAL CHURCH FOUNDATION

175 FIFTH AVENUE, NEW YORK 10, N. Y.

Your contribution may be either in cash or securities. All contributions are

deductible for income tax purposes up to the limit set by federal law.

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